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ABSTRACT

This text contains 65 lessons in Twi for the student of Twi as a second language. The principal emphasis of the lessons is in developing skills in the spoken language, and study is preferable with a native speaker of the language. The use of English is to be avoided except when absolutely necessary. Because of the attention given to oral skills, the teaching of formal grammar is also avoided; and blackboard notes are not to be provided for the students to copy. Each lesson is structured around a specific situation or topic, such as greetings, the market place, or the parts of the body, and occasionally around an element of grammar. Repetition is the basic method used. In terms of lesson format, students repeat a given dialogue after the teacher, and then memorize it. Substitution drills and question-answering are used to reinforce what the student has learned. Review lessons are interspersed at regular intervals. (CLK)

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NON-TWI BEGINNERS

A.C DENTEH

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GENERAL HINTS

DON'T USE THIS BOOK until these "Ten Commandments" and the "Suggested Methods" have been carefully read:-

1. The book should be studied under someone who speaks Twi, preferably a native speaker.

2. In the course of the lessons, the use of English should be avoided except where it cannot be helped.

3. The ultimate aim is to help the Learner to speak the Language. Therefore the main principle of teaching is that of DIRECT METHOD, with a lot of REPETITION by which the Learner is urged to say the same thing correctly over and over again.

4. The lessons have been designed to last an hour. If well handled, it should be mastered within the given time. Rushing through, especially in the first ten lessons, should be avoided.

5. The Instructor is warned not to introduce too many new words, that is, words which have not been dealt with before, into the new lesson. Some of the words may have been dealt with elsewhere in the book. A record should be kept of the new words introduced.

6. One temptation connected with this (No.5)is that of trying to answer digressive questions from the Learners. I should say that answers should be given only to those questions which are considered to be answerable.

7. Effort should be made to avoid the teaching of formal grammar. The Learners will eventually get to know the tenses, etc. through the exercises and drills in the book.

8. Every subsequent lesson should provide an opportunity for the revision of the previous Lesson(s). Revision always.

9. Blackboard notes for Learners to copy are not to be given: even the Learners themselves are to be discouraged from taking their own notes in class. Some of the Learners may oppose this idea. But it has been observed that generally those who depend on their notes are the ones who miss the main object of these lessons. However, Learners could built up their own English-Twi Dictionary in their note books. Another thing to be encouraged is the recording of the various speech drills and practices for private rehearsal.

10. Attention should be strictly paid to the "Notes", especially to those portions recommending diagrams, sketches, tabular drills, etc.

1. Conversation: i. The Instructor reads the parts of A and B, and the Learners repeat these after him, line by line. One of the objects for this is enunciation. The "Conversation" is explained in English. The Instructor then takes the part of A while the Learner takes that of B; they go through the whole dialogue; and then another Learner, and so on, until each gets a turn. ii. The dialogue may be acted, a Learner or a pair at a time.

2. Sentence Drill: i. The Learners read the lines after the Instructor. ii. The individuals then try them in turn, until all the lines are mastered. They may be repeated over and over again.

3. Sentence Practice: i. and ii. (As in 2, i and ii). iii. Through leading questions by the Instructor, the sentences may be applied to other situations, or may be used as patterns for the Learners' own sentences.

N O T E

It is one thing to be able to read and understand the Twi Language; and quite another thing to be able to speak it. The emphasis here is on THE ABILITY TO SPEAK THE TWI LANGUAGE, and therefore all efforts should be geared to this objective.

IMPORTANT: Each time, ask yourself:

i. Do the Learners understand what I've taught them?

ii. Will they be able to say correctly what has been taught?

iii. Can they use what has been taught or adapt it in their conversations?

YOU HAVE DONE YOUR WORK ONLY IF YOUR ANSWER i, ii, iii IS YES.

A.C.D.

LESSON I

Admittance and greeting formalities

The Learners should close their books and repeat the following after the Instructor who will explain what they mean:

A.	Agoo!	(i)
B.	Amee!	(ii)
A.	Owura, maakye	(iii)
B.	Yaa, ɛsɔn.	(iv)

2. The Instructor will, at this stage, call attention to:-

(a) The other forms of (i) above: Kɔkɔkɔkɔ!(and knocking at the door).

(b) The other forms of (ii) above: (a) Hwan a? (Ans. ɛyɛ me, John)
(b) Bra mu.

(c) The other forms of (iii) " : Owura (Mr.), Awuraa (Miss, Mrs., Madam). maakye, maaha, maadwo.

(d) The other forms of (iv) " : Yaa, ɛsɔn; Yaa, onua; Yaa, agya; Yaa, ɛna; ("Yaa, awura" may be added).

Note: The dialogue, with the new variations, should be acted over and over again. Each Learner should have a turn.

LESSON II

A and B ask each other about their health: B asks A to have a seat:

3. The following dialogue should be explained and taught with the ultimate aim of getting the Learners to commit it to memory.

B. Wo ho te sɛn?

A. Nyame adom, me ho yɛ.
Na wo nso ɛ?

B. Me nso me ho yɛ.

A. Yoo, yɛda Onyame ase.

B. Mepa wo kyɛw, tena ase.

A. Yoo, meda ase.

4. (a) The Instructor should call attention to:

Nyame adom, mepa wo kyɛw, tena ase, meda ase, meda ase pii/iii ....

(b) The Instructor and the Learners should change parts, A. and B, and rehearse the dialogue. The Learners may practise in pairs; and finally, the dialogue should be acted over and over again until it is mastered.

LESSON III

Revision of Lessons I and II

5. (a) Variations of "Wo ho te sɛn? are to be taught

	A.		B.
i.	Wo ho te sɛn?	(Response)	Nyame adom, me ho yɛ.
ii.	Wo ho yɛ?	"	Aane, me ho yɛ.
iii.	W'apɔ mu ɛ?	"	Bɔkɔɔ.
iv.	Apɔ'm'?	"	Bɔkɔɔ.
v.	Mpɔ mu ɛ?	"	Bɔkɔɔ.
vi.	Wo honam mu ɛ?	"	Bɔkɔɔ.

(b) Lessons I, II and III combined are to be acted by the Learners in turn, using any of the variations learnt.

LESSON IV

6. The numerals, 1 to 10 are to be taught. These cardinals are:-

biako, mmienu, mmiensa, ɛnan/nnan, enum/nnum, nsia, nson, nwɔtwe, nkron, edu.

Notes: i. Ɛnan, Enum and Edu are usually used in the initial position only; nnan, nnum and du are used medially or finally. The rest of the numerals can be initial, medial or final.

ii. The counting should be done over and over again; the idea is to get the names of the numerals committed to memory.

7. (i) Names of objects:

(a) with "a-" plurals:			(b) with "n-/m-" plurals		
ɛpono	(pl)	apono	akonnwa	(pl)	nkonnwa
ɛdan	"	adan	ataadeɛ	"	ntaadeɛ
ɛkwan	"	akwan	akokɔ	"	nkokɔ
ɛboɔ	"	aboɔ	dua	"	nnua.

(c) Both the singular and the plural forms are the same:-

sidi
aniwa
mpaboa
asuo.

(ii) Drill: apono mmienu; ntaadeɛ nsia; sidi nkron; mpɛsewa nwɔtwe; akwan nsia; nkokɔ mmiensa; n.a.

LESSON V

8. A and B ask each other their names:

i. A. Mepa wo kyew, yefre wo sen?

B. Yefre me Kofi.
Na wo nso yefre wo sen?

A. Yefre me Kwame.

ii. Note: The essential expressions in the passage are to be learnt off by heart.

9. The names of the Days of the week: (to be repeated after the Instructor)

Kwasiada, Edwoada, Ebenada, Wukuada,
Yawoada, Efiada, Memeneda.

10. Variants of No.8 - "Yefre wo sen?":

A. Wode sen? (Answer) B. Mede Kofi.

Wo din de sen? " Me din de Kofi.

Note: No.8 may now be revised with the variants in No.10.

LESSON VI

11. i. The Week-day names for male and female persons:

DAY	MALE	FEMALE
Sunday: Kwasiada	Akwasi	Akosua
Monday: Ɛdwoada	Kwadwɔ	Adwoa
Tuesday: Ɛbenada	Kwabena	Abenaa
Wednesday: Wukuada	Kwaku	Akua
Thursday: Yawoada	Yaw	Yaa
Friday: Efiada	Kofi	Afua/Afia
Saturday: Memeneda	Kwame	Amma

ii. Example : A boy born on Friday is "Kofi", and a girl born on Wednesday "Akua".

12. Masculine names: Manu, Mensa, Poku, Gyamfi, etc.
Feminine Forms: Maanu, Mansa, Pokuaa, Gyamfuaa, etc.

13. Further drill:
A. Yɛfrɛ wo sɛn? B. Yɛfrɛ me Akwasi Poku, etc.

Note: By tracing one's week-day and numeral names back, one could get at one's Akan name; e.g. the 2nd born of a girl born on Friday gets the name Afia Maanu.

LESSON VII

14. A and B ask each other where they come from:

A. Mepa wo kyɛw, wofiri he?

B. Mefiri Amerika.

Na wo nso wofiri he?

A. Mefiri Kumase.

15. Discuss these simple terms in common use:

Yes - aane,
O.K. - yoo,
No - dabi,
Please - mepa wo kyɛw
Thank you - meda ase.

16. For practice:

A.	B.
i. Wofiri Amerika?	Aane, mefiri Amerika.
ii. Yɛfrɛ wo John?	Dabi, yɛfrɛ me Kofi.
iii. Me ho yɛ paa.	Yoo.
iv. Wofiri South Afrika?	Dabi, memfiri South Afrika; Mefiri Amerika.
v. Owura, meda ase.	Yɛnni aseda.

Note: The negative pattern, "memfiri" has been introduced; so also is the negative form of "Yɛwɔ". Yɛnni, memfiri, Yɛmfrɛ me Kofi, etc. can henceforth be used or practised.

LESSON VIII

17. i. A says good-bye to B:

A. Mer'kɔ. (Pronounced: meekɔ).

B. seesei?

A. Aane, mer'kɔ nhyiamu.

B. Yoo, nante yie oo!

A. Yoo, adeɛ kye a, meda ase.

B. Yɛnni aseda.

ii. Note: In the Akan society, you say "thank you" for a gift or a kind deed. Then the next morning you come again to say "Thank you for the gift yesterday." Where this call would be impossible, you say, "Next morning, thank you" i.e. Thanks in advance for tomorrow for this gift": Adeɛ kye a, meda ase.

18. i. A says "good night" to B:

A. Mer'kɔda: adeɛ nkye oo!

B. Yoo, da yie oo!

A. Yoo.

ii. Note: (a) "Adeɛ nkye oo" and "da yie oo" are to be learnt off by heart and practised.

(b) Revise No.11 above.

LESSON IX

19. (a) Sentence practice:

(i) There is a book on/under/by/in/in front of/ behind the table.

Nwoma wɔ pono no so. (When this is mastered introduce ase, nkyen, mu, anim, akyi; give time to each in turn). Then introduce:

(ii) Sika wɔ pono no so; and

(iii) pansɛre wɔ pono no so. By demonstration, use - ase, nkyen, mu, anim, akyi.

(b) Note: "wɔ" is the verb in use now. Later, in L.X(iii), "da" and "si" will be added. Other words for later adoption are "bea" "gu" and the like.

20. i. Revision of the numerals, 1 to 10.

ii. Further work: the numerals, 11 to 20; 20, aduonu then aduasa, aduanan, aduonum, aduosia, aduɔson, aduɔwɔtwe, aduɔkron, ɔha.

LESSON X

21. Sentence drill: No.19 continued.

i. Nwoma wɔ pono no so. [use also: ase, nkyɛn, mu, anim, akyi]

Nwoma wɔ adaka no so.

Nwoma wɔ bɔtɔ no so.

Nwoma wɔ lɔre no so.

ii. Mixed drill:

Nwoma wɔ pono no so [Also: ase, nkyɛn, mu, anim, akyi]

Sika wɔ adaka no so.

Pɛnsere wɔ bɔtɔ no so.

Duku wɔ lɔre no so.

iii. At this stage, the locative verbs "da" and "si" could be introduced, one at a time, in place of "wɔ". These are to be used in the tables of No.19, and 21(i) and (ii).

Note: Do you propose to use any visual aids to reinforce this lesson? Diagrams - actual objects, etc.?

LESSON XI

22. Pronouns:- I: me-, you: wo-, he/she/it animate: ɔ-, it inanimate: ɛ, we: yɛ-, you (pl.): mo-, they (human beings and animals): wɔ-, they inanimate: ɛ- (nkonnwa no wɔ he? Ɛsisi dan no mu).

i. Drill:

menom fanta	yɛnom fanta
wonom fanta	monom fanta
ɔnom fanta	wɔnom fanta
ɛnom fanta	ɛnom fanta.

ii. To be used for further practice:

(a)	di paanoo	(d)	pɛ aduane
(b)	kɔ Nkran	(e)	sa highlife
(c)	ba sukuu	(f)	ka kaa.

e.g. medi paanoo
wodi paanoo
ɔdi paanoo
etc.

Mekɔ Nkran
yɛkɔ Nkran
mokɔ Nkran
etc.

LESSON XII

23. (a) More drills in the use of the pronouns:
Sentence practice:

Example: Ɔsa highlife
Wosa highlife
Yɛsa highlife etc.

Use the following constructions:

i. ɖi paanoo/dɔkonɔ/fufuo/ɛmo/bayerɛ/kelewele.
ii. kɔ Nkran/Kumasi/Tamale/Sekondi/Tarkwa/Ho.
iii. ba sukuu/ha/Legon/fie/nhyiamu/asɔre.
iv. pɛ aduane/dwom/asa/nkateɛ/w'asɛm/kasa.
v. sa highlife/adowa/soul/calypso/pachanga/swing.
vi. ka kaa/ketekye/basekerɛ/pɔnkɔ/aeroplane - wiem-hyen.

(b) The pronouns in sentences: Questions and answers:

Note: i. Dɛɛn (what)? e.g. wowɔ dɛɛn? (lit.)
You have what?

ii. He (where)? e.g. Woreko he? (lit.)
You are going where?

Pattern: A. Wodi dɛɛn? B. Medi fufuo (etc.)
Ɔpɛ dɛɛn? Ɔpɛ kasa.
Yɛsa dɛɛn? Yɛsa highlife.
Ɔba he? Ɔba asɔre [etc.etc.]

Please use the "Constructions" in (a) i. to vi., and those of your own.

LESSON XIII

24. To be studied: Day, Week, Month, Year.

i.

Singular	Plural
ɛda	nna
dapɛn (nnawɔtwe)	adapɛn (nnawɔtwe)
bosome	abosome
afe	mfeɛ

ii. (a) da koro, nnanu, nnansa, nnanan, nnanum, nnansia, nnanson, nnawɔtwe, nnankron, dadu.

Note: The following are also possible, though they are not in current use: nnamienu, nnamiensa, nnanwɔtwe, etc.

(b) dadu, adaduonu, adaduasa, adaduanan, adaduonum, adaduosia, adaduɔson, adaduɔwɔtwe, adaduɔkron, nna ɔha.

Note: "134 days": Nna ɔha aduasa nnan.

iii. ~~dapɛn biako, adapɛn mmienu, adapɛn~~ mmiensa, etc.

iv. bosome biako, abosome "abosome mmiensa, etc.

v. Afe biako, mfeɛ mmienu, mfeɛ mmiensa, etc.

25. i. ..... a atwam. ii. ..... a ɛreba.
iii. ..... ne fã/ne kakra.

For practice: (a) Ɛdwoada a atwam yi.
(b) dapɛn a ɛreba yi.
(c) adapɛn 2 a atwam yi.
(d) abosome 2 a ɛreba yi.
(e) abosome 4 a atwam yi.
(f) afe a ɛreba yi.
(g) bosome ne fa; adapɛn mmienu ne kakra; etc.

LESSON XIV

26. A and B ask each other how long they have been here

A. Wobaa ha, akyɛ?

B. Aane, akyɛre kakra.
Madi afe ne kakra.
Na wo ɛ?

A. Mebaa ha, ɛnkyɛree;
madi abosome mmiɛnsa pɛ.

27. Notes: (a) i. The nearest meaning of "kyɛ" in English is "to tarry" - "be tardy"; it is usually used intransitively.

ii. "Kyɛ" at the lexical level has two forms: kyɛre - when followed by a modifier; and kyɛ, when it occurs at the final position. (Makyɛre pii ; woakyɛ). Either form in each tense should be studied separately.

(b) Another form of "Madi afe" is "Manya afe".

(c) The "pɛ" in this conversation means "only".

(d) The conversation may now be practised with: manya afe; madi afe ne fã; madi abosome mmienu ne kakra; madi nnanan pɛ. etc.

LESSON XV

28. A and B ask each other what they do:

A. Mepa wo kyew, woyɔ adwuma bɛn?

B. Mekyerɛ adeɛ. Na wo nso woyɔ adwuma bɛn?

A. Meyɛ adwuma: mesua adeɛ.

B. Wosua deɛn?

A. Mesua asa wɔ Legon.

B. Yoo, ɛyɛ. Mer'kɔ.

A. Yoo.

29. Notes: (a) i. yɔ adwuma: to work. (Meyɔ/menyɔ adwuma Tema)

ii. Kyerɛ adeɛ: to teach. (Ɔkyerɛkyerɛni: Teacher).

iii. Sua adeɛ: to learn.

(b) In "kyerɛ adeɛ" and "sua adeɛ", if the object is named, it should replace the "adeɛ" in the construction. e.g. Mesua Geography, Ɔsua Twi; mekyerɛ nkɔntabuo, mekyerɛ Borɔfo.
Similarly the "object" replaces "adwuma" in the "yɔ" construction, e.g. Meyɔ afuo, meyɔ pono, meyɔ akonnwa, Ɔyɔ aduane.

LESSON XVI

30. A finds B at work, in the morning, and gives him the appropriate greeting:

A. Adwuma oo!

B. Adwuma yɛ!
Due ne awɔ oo!

A. Yaa, ɛsɔn.

31. Notes: (a) i. A. Due ne awɔ. B. Yaa, ɛsɔn.

ii. A. Due ne wia. B. Yaa, ɛsɔn.

iii. A. Due ne nwunu B. Yaa, ɛsɔn.

32. Common adjectives: ketewa, kɛseɛ, dɛdɛ, fɛfɛ.

For practice: i. Abɔfra ketewa ii. .....ketewa.

Onipa kɛseɛ .....kɛseɛ.

Aduane dɛdɛ .....dɛdɛ.

Ntoma fɛfɛ .....fɛfɛ.

Note: i. "nwonwonwono" and "tantane" may be introduced.

ii. "dɛdɛ", "fɛfɛ" etc. occur immediately after the nouns they qualify; e.g. aduane dɛdɛ, ntoma fɛfɛ (but aduane yɛ dɛ; ntoma yɛ fɛ).

LESSON XVII

33. A and B at the Post Office, Accra, and they ask each other where they live:

A. Mepa wo kyɛw, wote he?

B. Mete Legon.

A. Ɛkwan ware?

B. Aane, wofiri ha rekɔ a, ɛware.
Na wo nso wote he?

A. Mete Osu. Wofiri ha rekɔ a, ɛnware.

B. Ampa a?

A. Aane.

Note: Words to be explained: ware; firi ha ....;
ampa (really, sure!)

34. Colours for practice: i. nwoma kɔkɔɔ ii. Kofi wɔ ....
ntoma tuntum Amma wɔ ....
mpaboa fufuo John wɔ ....

Note: There is opportunity here to revise the adjectives treated under No.32 above.

LESSON XVIII

35. Where: ɛhe?

(a) i. A. Ɛhe na woteɛ? B. Mete Osu

Ɛhe na wor'kɔrɔ? Mer'kɔ Legon.

Ɛhe na Kofi kɔ sukuu? Ɔkɔ sukuu Tema.

ii. A. Ɛhe na wonim? B. Menim Kumase.

Ɛhe na yɛnom nsa? Yɛnom nsã wɔ fie.

Ɛhe na wosua adeɛ? Mesua adeɛ Tamale

iii. A. Ɛhe na wodii paanoo? B. Medii paanoo Madina.

Ɛhe na wotɔɔ kosua yi? Metɔɔ kosua yi Buttery.

Ɛhe na ɔfaa ketekye? Ɔfaa ketekye Nsawam.

36. Construction of sentences:

i. Ɛhe na ..... (Ans.) B. .....

Ɛhe na ....

Ɛhe na ....

ii. ..... wɔ he? (Ans.) B. .....

..... wɔ he? .....

..... wɔ he? .....

LESSON XIX

37. A asks B whether he can speak French:

A. Mepa wo kyaw, wote French?

B. Aane, mete. Afei mete Borɔfo.

A. Me nso mete Borɔfo; French dea, mente.

B. French nyɛ den.

38. For practice: i. French nyɛ den.
Adwuma yi nyɛ den.
Twi nso nyɛ den.

ii. Greek yɛ den.
Kaa ka yɛ den.
Abrabɔ yɛ den.

iii. French nyɛ mmerɛ.
Adwuma yi nyɛ mmerɛ.
Twi nyɛ mmerɛ.

iv. Greek yɛ mmerɛ.
Kaa ka yɛ mmerɛ.
Abrabɔ yɛ mmerɛ.

39. Note: i. Wonim French? Woka French? etc.
Deal with their answers also.

ii. You may prepare your own material for practice on "Wote", "Wonim", and "Woka" in connection with Languages.

LESSON XX

40. A introduces C to B:

A. (To B.) Hyia Owura Mensa.

B. (Both B and C shaking hands)

Ɛyɛ me anigye sɔ mahyia wɔɔ.

C. Mɛ nso saa ara.

Notes: i. Hyia: to meet. Kyea: to great.

ii. The dialogue is to be learnt off by heart.

41. Sentence drill: "Perhaps": Ebia.

Ebia ɔbɛba.

Ebia osuo bɛtɔ nnɛ.

Ebia yɛbɛnya bi nnɛ.

Ebia ɔfae.

Ebia ɔkaa saa.

Ebia ɛte saa.

Note: In English, "perhaps" can occur in an initial or medial or a final position. In Twi, it is not so; "ebia" occurs in an initial position only, as in the examples above.

LESSON XXI

42. A meets B at Christmas, the New Year, or some other festive anniversary:

A. Afirinhyia pa!

B. Afe nkɔ mmɛto yɛn bio!

Afeda sɛsɛɛ na yɛahyia.

A. Aane, na yɛr'kyɛa yɛn ho sɛi bio!

43. Note (a) A. Afirinhyia pa! B. Afe nkɔ mmɛto yɛn bio! (alternatives)

or

Afenhyia pa!

i. Mfee ngu yɛn mfee so!

ii. Afeda sɛsɛɛ na yɛte ase.

iii. Afeda sɛsɛɛ na yɛahyia bio.

(b) "42" may be mastered first. Then "43" is discussed. The final step is to practise, using any of the forms discussed.

(c) Revise some of the previous lessons.

LESSON XXII

44. Sentence Practice:

Fa (...) to/si/gu pono no so/ase/mu etc.

i. Fa nwoma no to pono no so.

ii. Fa nhwiren no si pono no so.

iii. Fa ataadeɛ nɔ gu pono no so.

iv. Fa pɛnsɛre no to adaka no mu.

45. Revision: Adjectives, and colours:

(a) i. Ɛkwan tentene/tiatia.

ii. Prɛte kurukuruwa/trawa.

(b) i. Ataadeɛ kɔkɔɔ/tuntum/fufuo.

ii. Pɛnsere kɔkɔɔ/tuntum/fufuo.

iii. Duku kɔkɔɔ/tuntum/fufuo.

iv. Nwoma kɔkɔɔ/tuntum/fufuo.

(c) Sentences: Mewɔ ..... wɔ Kofi dan mu.

..... Amma pono so. etc.

Note: Can you think of any aids for this lesson?

LESSON XXIII

46. A and B ask each other whether they have been to Kumasi, etc.

A. Woako Kumase pɛn?

B. Dabi, menkɔɔ hɔ da.
Na woako hɔ pɛn?

A. Aane, mako hɔ prɛko.

B. Ɛkwan hɔ ware?

A. Aane, ɛware; ɛyɛ akwansini ɔha aduosia nkron.

47. Notes: (a) i. Woako Kumasi pɛn? (Alternative)
Wonim Kumase?
(Answers): (a) Menim Kumase papaapa/yie.
(b) Mennim Kumase koraa.

ii. (Adverbial numerals): prɛko, mprenu, mprɛnsa, mprɛnan, mprenum, mprensia, mprɛnson, mprɛnwɔtwe, mprɛnkron, mpredu, mpredubiako, mpredumienu, etc.

iii. The Cardinal numerals, up to 1,000 to be treated.

(b) i. "Pɛn" normally goes with positives, and "da" with negatives, e.g. "Mahunu bi pɛn"; "Ɔntee da".

ii. "koraa" is used generally in negative constructions: e.g. "Mente asee koraa", "Wanhwɛ m'anim koraa".

LESSON XXIV

48. Sentence practice: Kyɛne; sene; More/less than; bigger/smaller than; etc.

(a) i. Ɛpono yi sua.
Kofi sua.

ii. Sidi sõ.
Ne kurom sõ.

iii. Kumase kwan ware.
Kwame ware.

iv. Yei yɛ.
Din pa yɛ.

v. Duku kɔkɔɔ yɛ fɛ.
Paanoo yɛ dɛ.

vi. Wo pɛnsere yi yɛ kɔkɔɔ.

(b) Comparing:

i. Ɛpono yi sua kyɛne biako no.
Kofi sua sene Amma.

ii. Sidi sõ sene mpɛsewa 60.
Ne kurom sõ sene kuro yi.

iii. Kumase kwan ware sene Tɛma deɛ.
Kwame ware sene ne nua no.

iv. Yei yɛ kyɛne biako no.
Din pa yɛ sene ahonya.

v. Duku kɔkɔɔ yɛ fɛ sene duku tuntum.
Paanoo yɛ dɛ sene dɔkono anaa?

vi. Wo pɛnsere yi yɛ kɔkɔɔ sene me deɛ no.
Me nua no yɛ kɔkɔɔ kyɛne me.

Note: (Instructor) Can you think of other ways of reinforcing this lesson on "kyɛne" or "sene"?

LESSON XXV

49. A visits B, a colleague, in B's house (in the morning)

A. Kɔkɔkɔkɔ! Agoo!
B. Amee! Hwan a?
A. Ɛyɛ me Kofi a.
B. O, Owura Kofi, bra mu.
A. Owura, maakye.
B. Kyea me ɛ, (Stretching out his hand)
Yaa, Onua (while they shake hands).
W'apɔ mu ɛ?
A. Bɔkɔɔ.
Na wo nso ɛ?
B. Nyame adom, ɛyɛ.
A. Yɛda Onyame ase.
B. Adwa nie, mepa wo kyɛw, tena ase.
A. Yoo, meda ase.
B. Wobɛnom deɛn?
A. Na ɛdeɛn na wowɔ?
B. O, okukuseku, bramsco, beer, fanta, sprite ....
A. Ma me beer. (Beer is served).
B. Akwaaba.
A. Yaa, onua.
B. Na ɛkwan so? (Alternative: Amanneɛ?)
A. Ɛkwan so seɛ bɔkɔɔ. Mebɛsraa wo.
B. Yoo, meda ase ne nsra.
A. Na ɛha ɛ?
B. Ɛha nso deɛ, ohia ne kɔm no ara na ɛwɔ ha.
A. Yoo, mo-ne-ka.
B. Yaa, Ɛsɔn.

Notes: i. Explanation of difficult words: e.g. sra, ohia, kɔm.
ii. The dialogue is to be practised.
iii. The dialogue is then acted until mastered.

LESSON XXVI

50. Sentence drill: ɛkɔm; sukɔm; mee.

(a) i. A. Ɛkɔm de me.
Ɛkɔm de me kakra.
Ɛkɔm de me pii.
Ɛkɔm de me papaapa.

B. Me deɛ, ɛkɔm nne me.

ii. A. Sukɔm de me.
Sukɔm de me yie.
Sukɔm de me pii.
Sukɔm de me papaapa.

B. Woboa! sukɔm nne wo.

(b) A. Mamee
Madidi amee.

B. Me deɛ, medidi a, memmee.

Note: i. Nankɔm, nsakɔm, sigarɛtkɔm (de me).
ii. Also, ɛfɔ (Tiafi), dwonsɔ, etc. de me.

51. i. A. Awɔ de me.
Awɔ de me yie: megye di sɛ meyare.

B. Wonnyare: awɔ wom.

ii. A. Ahohuro de me.
Ahohuro de me papaapa.

B. Me deɛ, awɔ de me.

iii. Awɔ wom yie.
Ahohuro wom papaapa. [etc.]

LESSON XXVII

52. A says good-bye to B: A takes leave of B.

A. Mepɛ sɛ mesrɛ kwan koro.

B. Adan, seesei.

A. Ɛsɛ sɛ mekoro; yareko nhyiamu.

B. Yoo, annɛɛ akwan da fam.

A. (As he leaves) Makra wo.

B. Yoo, nante yie oo! Wonya kwan a, bra bio.

A. Yoo, meda ase.

B. Woko a mekyea wo yere!

A. Yoo, obete.

Notes: i. Attention on: srɛ kwan, seesei, ɛsɛ sɛ, nhyiamu, obete.

ii. The dialogue is to be practised, acted until mastered.

iii. This is a development of No.17.

LESSON XXVIII

53. Sentence drill: who: Hwan

i. Hwan na ɔba ha?
Hwan na ɔdi fufuo?
Hwan na ɔka kaa?
Hwan na ɔnim Twi?

ii. Hwan na ɔbaa ha?
Hwan na ɔfrɛɛ me?
Hwan na ɔtenaa asɛɛ?
Hwan na ɔkaa saa?

iii. Hwan na ɔbɛkɔ Nkran?
Hwan na ɔbɛtɔ mpaboa
Hwan na ɔreba ha?

iv. Hwan na .....
Hwan na .....
Hwan na .....

Note: "Hwan" is a question word, as in "WHO told you": It is never used like the "who" in "The man who came here is my friend", - there is another way of expressing this in Twi.

54. Revision: 49 and 52 combined.

LESSON XXIX

55. Sentence practice: Pɛ (to like; to be fond of, etc.)

i. Mepɛ kwadu.
Mepɛ dwom.
wopɛ asɛm.
wopɛ nkɔmmɔ
ɔpɛ n'asɛm.
ɔpɛ nanteɛ.
ɔmpɛ mmirika.
ɔmpɛ awia.

ii. Kofi pɛ. (Kofi likes it)
Ámma nso pɛ.
Yaw pɛ agoro.
Hwan na ɔmpɛ aduane?
Hwan na ɔmpɛ sika?
Ɛdeɛn na wopɛ?
Ádɛn na wopɛ borɔfere

iii. (Learners) own sentences).

56. Sentence practice: Mepɛ sɛ ... (I should like to ...)

i. Mepɛ sɛ meto dwom.
mepɛ sɛ mesrɛ kwan koro.
mepɛ sɛ meka Twi.
mepɛ sɛ wobɛsra me.

ii. Wopɛ sɛ: woto dwom anaa?
wohu me anaa?
wobisa me asɛm?

iii. Ɔpɛ sɛ ɔkoro.
Ɔpɛ sɛ ɔdidie.
Ɔpɛ sɛ ɔka asɛm.
Ɔpɛ sɛ ɔkenkan.

Notes: i. These are to be practised and mastered.

ii. Pictorial or tabular devices can be employed to establish these patterns above.

LESSON XXX

57. Parts of the humand body:

(a) i. Ti (tiri, tire), ani, ɲso, ano, ɛhwene, abɔdweɛ, ɛkɔn, basa, nsa; kɔkɔ(ɔ), nufuɔ, yafunu (yam), asene, sisi; ɛto(ɔ), nan, sraɛ, kotodwe; nantu(o), nan-ase.

ii. Other parts to be taught:

ase, tekyerema, anomu;

bɔdwesɛ;

tirinwi;

... nsam, nsateaa, bɔwerɛ; nansowaa.

(b) Sentence practice:

i. Me nsa, Kofi nsa; hwan nsa nie? (etc.)

ii. A. Woyare wo he? B. me kotɔdwe.
me ti. ...
me yam (etc.)

Note: Other devices may be adopted to establish these.

LESSON XXXI

58. Fruits to buy, and the currency to use:

i. currency: pɛsewa, mpɛsewa aduonu, sidi mmiensa n.a.

ii. Fruits: aŋkaa, aborobɛ, nkatea, kwadu, borɔfera; mako, nkruma, adua, nyaadewa, aburoo, ntoosi; etc.

Note: Introduce "we" and revise "di", and use them in sentences like: Medi aborobɛ, mewe nkatea, etc.

59. Sentence practice: Megye di sɛ (I think that ...I believe that).

Megye di sɛ Kofi wo hɔ.
Megye di sɛ wopɛ nsafufuo.
Megye di sɛ ɛyɛ.

Notes: i. "Megye di sɛ ..." may be translated: I believe that ...., I presume that ... I hope that...

ii. The negative form is: Mennye nni sɛ .... The sentences may be tried in the negatives.

iii. After the "sentence Practice" No.58 may be recapitulated.

LESSON XXXII

60. A buys oranges from B. They haggle about the price

A. Ankaa-wura, sɛn sɛn?

B. Wobɛtɔ bi?
Mmiɛnsa mpɛsewa du.

A. Ne boɔ yɛ den: te so.

B. Ma me mpɛsewa nwɔtwe.

A. Adabraka.

B. Wo nso ká bi.

A. Mɛma wo mpɛsewa nnum.

B. Adabraka.

A. Mpɛsewa nson.

B. Fa sika bra.
Menkyekyere ho?

A. O dabi, ɛho nhia.
Mpɛsewa 20: wowɔ nsesa?

B. Aane. Mesesa wo mpɛsewa 13.

A. Aane. To me so ɛ.

B. Ei, Owura! Gye ɔ.
Wo nsesa nso nie.

A. Yoo, meda ase.

Notes: i. Translation of the dialogue to show the trend.

ii. Words to discuss: Ankaa-wura (Kwadu-wura, etc.), te so, to so; adabraka; kyekyere; kyekyere ho; ɛhia, ɛnhia; sesã (v.) nsesa (n); Gye ɛ.

LESSON XXXIII

61. Dialogue of buying: Practice of No.60. It may be acted over and over again between different pairs until it is mastered.

62. Sentence Practice: Ɛsɛ sɛ (Ɛwɔ sɛ)

i.		ii.	
	Ɛsɛ sɛ Kofi kɔda.		Ɛsɛ sɛ wohu no?
	Ɛsɛ sɛ metwɛn.		Ɛsɛ sɛ yɛyɔ yɛn adwuma yie.
	Ɛsɛ sɛ ɔba ha.		Ɛsɛ sɛ Ámma kɔ sukuu nnɛ.

63. Notes: (a) The negative is "Ɛnsɛ sɛ": e.g. Ɛnsɛ sɛ wosere no.

(b) A variant of "Ɛsɛ sɛ" is "Ɛwɔ sɛ"; the negative of the latter is "Ɛnni" e.g. Ɛnni sɛ wosu.

(c) After discussing (a) and (b) the sentences may be practised with the variants as well as the positive and negative forms of the terms being studied.

LESSON XXXIV

64. A reports sick to B:

A. Owura, mente apɔ koraa.

B. Woyare wo hɛ?

A. Me ti, ne me mu.

B. Na woakɔhunu Dɔkota?

A. Dabi, wɔfa ama me aduro.

B. Ɔsɛ nom anaasɛ yɛ no deɛn?

A. Ɔse memfa nsɔ.

B. Hɛ, sɛ wobɛkɔ dɔkota a, kɔ.

A. Menni sika.

B. Gye sidi mmienu na kɔ dɔkota ntɛm.

A. Yoo, meda ase.

B. Nna ase.

65. Notes: i. Mente apɔ; meyare; menni ahoɔden.

ii. Me ti/mu/nsa/sẽ/yam etc.

iii. Nom/fa/sra/sɔ/wasa/hem/punu sa/tua/pusu/mene/yɛ/kyere sɔ/tete sɔ/bota sɔ/ hua/tafere/di/dware/ tena .... sɔ/bobɔ.

iv. The "conversation" is to be gone through first and foremost; then a treatment of any difficulties together with "Notes i-iii"; and then a further practice (and acting) of the whole conversation.

LESSON XXXV

66. Sentence drill: Today, tomorrow, yesterday, [Final, medial, initial]

(a) i. Mereko Kumase nnɛ.
Mahunu Kofi ha nnɛ.
Obɛba nnɛ.

ii. Ose nnɛ bra.
Obɛba nnɛ asane.
Yɛwo ha nnɛ nyinaa.

iii. Ɛnnɛ osuo bɛtɔ.
Ɛnnɛ yɛ Wukuada.
Ɛnnɛ yɛbɛsua Twi.

(b) i. Bra bɛsra me ɔkyena.
Nkɔ nnɛ: kɔ ɔkyena.
Hwɛ me kwan ɔkyena.

ii. Kɔ hɔ ɔkyena anɔpa.
Yɛbɛkɔ ɔkyena asane.
Ɔkyena, tie radio.
Ɔkyena yɛ Yawoada.

(c) i. Ɔbaa ha nnora.
Yɛdii fufuo nnora.
Ɔkɔɔ Tamale nnora.
Mosuaa Twi nnora.

Nnora yɛkãa kaa.
Nnora wotoo dwom.
Yɛsaa "highlife" nnora anɔpa.
Yɛtɔɔ ɔbi nnora nkutoo.

67. Notes: i. There is opportunity here to deal with:

anɔpa, awia, anwummerɛ, anadwo.
(See No.85)

ii. The Instructor may use his own methodology in dealing with the material in this lesson.

LESSON XXXVI

68. Revision of No.25: Bosome a atwam yi, or
Bosome a ɛtwaam yi. etc.

69. Sentence drill: Ɛyɛ me ya (a, b, c).

(a) Of Physical pain:

Me nan yɛ me ya.

Me tiri yɛ me ya.

Wo nsa yɛ wo ya anaa?

N'ani yɛ no ya anaa?

Me ho yɛ me ya.

Wo he na ɛyɛ wo ya?

(b) Pitying:

Ɛyɛ me ya sɛ wamma.

Ɛyɛ me ya sɛ menni sika.

Ɛyɛ me ya sɛ woresɛe wo berɛ

Ɛyɛ me ya sɛ woanya bi antɔ.

(c) Apology: Ɛyɛ me ya sɛ maka akyi(re).

Ɛyɛ me ya sɛ mekaa saa.

Ɛyɛ me ya sɛ mamma.

Ɛyɛ me ya sɛ mereha woɔ.

Note: i. Difficulties are to be dealt with.

ii. The sentences are to be practised.

iii. New words: sɛe, berɛ, nya, ha (to trouble)

iv. The Instructor may set up his own role-plays in which some of these expressions may be put into use.

LESSON XXXVII

70. Sentence practice: Adɛn: Why: (used only at the initial position in the sentences).

To be explained and practised: Note the emphasis:

Why is it that .....

i. Adɛn na wobɛ ha?
Adɛn na wote ha?
Adɛn na woresua Twi?
Adɛn na wo hwɛ me saa?

ii. Adɛn na worekorɔ?
Adɛn na wotɔɔ aduane?
Adɛn na wompɛ sɛ wokasa?
Adɛn na woreserɛɛ?

71. Notes: i. New words: hwɛ, sere

ii. "Ɛfiri sɛ" and "Ɛnyɛ hwee" are to be introduced. The questions may now be practised in a dialogue form: eg.

A. Adɛn na wohwɛ me saa?
B. Ɛnyɛ hwee; (or) Mehwɛ wo, ɛnfiri sɛ wo ho yɛ fɛ.

The sentences will be taken up one by one, and answered, every one getting a turn.

iii. In a sentence like: "Because I said that/so, he left" would be translated not with "Ɛfiri sɛ" but with another "Because" which is "ɛnam sɛ... nti"
The translation then becomes: Ɛnam sɛ mekaa saa nti, ɔkɔɛ.

72. (i) Revision of the numerals to 1 million.

(ii) The personal numerals, 1-9, being: baako, baanu, baasa, baanan, baanum, baasia, baason, baawɔtwɛ, baakron, to be practised, e.g. Mmɔfra baasa bi wɔ ha.
Yɛyɛ nnipa baasia.

[Strictly speaking, it is "akonnwa biako" and NOT "akonnwa baako"]

LESSON XXXVIII

73. Vocab. for buying and selling:

i. Fruits and vegetables: (see no.58). Also borɔdeɛ, paya, nkruma, bayerɛ, amankani, kube, abɛ, asaa, aburoo, n.a.

ii. Household goods: prɛte, ayowa, ɛtere, adidisɛkan, ɛta, kukuo; mpaboa, ɛtaadeɛ, ɛkyɛ, ntoma, ɛkonnwa, (adwa), ɛpono, poma, abua, kuruwa, praɛɛ, wɔmma, waduru, n.a.

74. A buys from B at B's shop:

A. Owura, mepa wo kyɛw, ntoma yei sɛn?
B. Ne boɔ sidi du.
A. Mepa wo kyɛw, yɛnte so?
B. Dabi, nanso sɛ wobɛtɔ a, fa no sidi nkron.
A. Mepa wo kyɛw, worennye nwɔtwe?
B. Fa bra.
A. Yoo, nanso twɛn kakra; mepɛ sɛ mehwɛ wo mprɛte nɛ nkuruwa ne nkyɛnse yi nso.
B. Yoo, metɔn na tɔ bi na menyɛ wo yie.
A. Wode bɛfiri me?
B. Mepa wo kyɛw, ɛha deɛ yɛmfiri adeɛ. Tɔ na kɔpɛ bosea bɛtua ka.
A. Yoo, mate. Gye sidi nwɔtwe yi ansa.
B. Yoo, meda ase.

Note: The "Conversation" is to be practised, and then acted as the rest look on or in pairs when all get going at the same time.

LESSON XXXIX

75. Revision of No.74.

76. Sentence practice: "whether .... or". (This is expressed in Twi by the use of "oo")

i. Ɔbɛba oo, ɔremma oo, ɛmfa me ho!
(Ɔremma: pronounced, ɔɔmma).

ii. Ɔdidi oo, ɔnnidi oo, mentumi nkyerɛ.

iii. Wokasa oo, woankasa oo, ɔbɛfrɛ wo.

iv. Abɔfra no da oo, ɔnna oo, ɔnnim.

77. Sentence practice: But - nanso.

i. Mekɔɔ ho, nanso manka asɛm no bi.

ii. Ɔnim yɛ deɛ, nanso ɔnto n'agya.

iii. Ɔpɛ su, nanso yɛaa ɔsere.

iv. Ɛkwan no ware deɛ, nanso yɛbɛkɔ.

LESSON XL

78. Seeking or showing Direction:
B helps A to find his way to the U.T.C. Shop:

A. Mepa wo kyɛw, kyerɛ me U.T.C. sotɔɔ kwan.
B. Tra polisini yi na kɔ w'anim tẽẽ.
A. Nkwanta bi wɔ m'anim anaa?
B. Aane, nkwanta bi wɔ hɔ.
Wokɔto a, fa benkum.
A. Ehẽẽ, ɛdeɛn bio!
B. Womane benkum a, U.T.C. wɔ hɔ ara.
A. Na edwam nso wɔ he?
B. Ɛwɔ U.T.C. akyiri hɔ ara.
A. Yoo, Owura, meda ase.
B. O, nna ase.

Notes: i. New words to be discussed: tra, polisini; mane, kɔto, nkwanta, hɔ ara.
ii. The conversation should not be merely read but each Learner should get the essential terms and use them in his own expressions - a point to which the practice should be geared.

79. Sentence practice: Mpo - even.

i. Wo mpo wose wonni bi na me.
Me mpo matumi ayɔ.
Ono mpo atumi atua ka na wo.
Yei mpo, Nyame adom ara kwa na yenyaeɛ.

ii. Wanhwɛ m'anim mpo.
Nsuo mpo mannon bi.
Wo deɛ mpo wo tiri yɛ sɛ woanya kakra.
Ɛnnɛ mpo ni na ɔkyena.

Note: Difficult sentences may be broken into simple forms for study, and then joined up again for practice.
e.g. "mannom bi": "nnsu mpo ....." Then;
"Nsuo mpo mannom bi".

LESSON XLI

80. Sentence practice: Ɛdeɛn - What?

(a) i. Ɛdeɛn na wodie?
Ɛdeɛn na wowɔ?
Ɛdeɛn na wotaa tɔ?

ii. Ɛdeɛn na yɛbɛnya?
Ɛdeɛn na wobɛtɔ?
Ɛdeɛn na asɛɛɛ?

(b) i. Wor'pɛ deɛn? (Woopɛ)
Wose deɛn?
Ɔse deɛn?

ii. Wobɛyɔ deɛn?
Wobɛyɛ deɛn?
Wobɛnom deɛn?
Wobɛma me deɛn?

(c) i. Ɛdeɛn a?
ii. Ɛdeɛn ntira?
iii. Ɛdeɛn asɛm(a)?
iv. Ɛfiri deɛn?
Ɛnam deɛn so?
Wobɛnya deɛn?

Notes: i. New words to explain: nya, se, ma, ntira, asɛm.

ii. The questions may be practised with their appropriate answers:

e.g. Wose deɛn? (Ans.) Mese ma me sika.
Mese ma me kwan.
Mese tua no ka.

("Wose deɛn" is like "pardon me" when you want a statement repeated.

iii. Role-plays and other ways may be used to establish the expressions with "Ɛdeɛn" (what).

LESSON XLII

81. Sentence practice: sɛ ..... a: "If" and "When" casual clauses.

(a) "IF": Sɛ: ..... a,

i.	Sɛ osuo tɔ a, mɛkɔ afuom.	If it rains, I'll go to farm.
ii.	Sɛ yɛhu no a, yɛbɛkɔ.	If we see him, we shall go.
iii.	Sɛ ɔba a, ɛbɛyɛ me dɛ.	If he comes, I' be happy.
iv.	Sɛ wodi a, wobɛyare.	If you eat (it), you will fall ill.

(b) "When": Sɛ .....a,

i.	Sɛ ɔba a, kɔ.	When he comes, go.
ii.	Sɛ ɔtena ase a, frɛ me.	When he takes his seat, call me.
iii.	Sɛ wohu me a sere.	When you see me, smile (laught).
iv.	Sɛ wokɔ fie a, kyea wo nua ma me.	When you go home, greet your brother for me.

Notes: i. New words to be discussed: afuom; bɛkɔ/bɛsa/bɛdi ("bɛ-" future prefix) sere; kyea; hu/hunu; yɛ dɛ.

ii. The subordinate clause "Sɛ ..... a," (should always remain at the initial position: (See examples above).

82. To be translated into Twi (in turns) - orally:

i. When I am not sick, I eat much food.
ii. If you talk, don't call me.
iii. Say it again when you sit down.
iv. When I drive, I go slowly.
v. I don't like talking when I drink.
vi. If you like, dance the highlife.
vii. Don't laugh when you are singing.

LESSON XLIII

83. Revision of No.66.

Nnora (yesterday) Ɛnnɔ (today), Ɔkyena (tomorrow)

(a) Nnora: Mekɔɔ hɔ nnora.
Ɔdii fufuo nnora.
Ɔkaa kaa nnora.
Yɛnomm nsa nnora.

(b) Ɛnnɛ
i. Yɛdi dɔkono nnɛ.
Ɛnnɛ yɛsua Twi.

(b) Ɛnnɛ:

ii. Mɛkɔ Kumase nnɛ
Ɛnnɛ ɔbɛto dwom.

iii. Wosaa highlife nnɛ.
Yɛyɔɔ adwuma nnɛ.

iv. Mewɔ ha nnɛ.
Mete aseɛ nnɛ.

Moreko he nnɛ?
Yɛredi deɛn nnɛ?

(c) Ɔkyena:

i. Yɛbɛkɔ hɔ ɔkyena.
Bra me fie ɔkyena.

ii. Ɔkyena, yɛbɛhyia.
Ɔkyena, bɛsra me.

84. Extension of 83:

Nnaano - the day before yesterday. Nnɛ (ara) - today (with emphasis)

Ɔkyena-akyi - the day after tomorrow.

i. Yɛdii bankye nnaanoo; nnɛ nso yɛredi bankye; enti ɔkyena yɛrenni bankye bio.
ii. Yɛbɛkɔ Kofi kurom ɔkyena-akyi.
iii. Yɛbɛduru Kumase nnɛ ara.

Notes:
i. Attention on: te aseɛ, bankye, duru.
ii. Much practice.
iii. Other aids may be employed.

LESSON XLIV

85. New words to be explained: (a) Anɔpa - morning, Awia - noon-tide, Anwummerɛ - evening; Awia - day; Anadwo - night.

(b) to dwom, kɔ adwuma, sua Twi, sɔ kanea, tu kwan, di agorɔ, kɔ nhyiamu, enti ɛnna.

86. i. Meka kaa anɔpa.
Kofi to dwom anɔpa

ii. Menkɔ adwuma awia;
Mekɔ adwuma anadwo.

iii. Mesɔ kanea anadwo.
Mensɔ kanea anɔpa.

iv. Ɔka kaa anadwo.
Ɔnka kaa awia.

v. Yɛto dwom anɔpa biara,
ɛnna yɛdi agorɔ anwummerɛ.

vi. Yɛtu kwan awia,
kɔ nhyiamu anwummerɛ.

vii. Kofi kɔ nhyiamu anɔpa.
Ɔnkɔ nhyiamu anadwo.

viii. Wotu kwan anadwo,
enti wosɔ kanea anadwo.

ix. Menom tii anwummerɛ.
Wo nso wonom tii anwummerɛ.

x. Yɛrenni agorɔ nnɛ.
Yɛrekɔ nhyiamu awia yi.

Note: There should be opportunity for the Learners to make sentences of their own using these terms above.

LESSON XLV

67. Sentence drill: Berɛ bɛn (lit. "what time") - when.

(a) i. Berɛ bɛn na wonom tii?
Berɛ bɛn na woko adwuma?
Berɛ bɛn na yɛfiri asɛɛ?
Berɛ bɛn na ɔkyerɛ adeɛ?

ii. Berɛ bɛn na wokɔɔ hɔ?
Berɛ bɛn na yɛkaa ɛaa?
Berɛ bɛn na wobaa ha?
Berɛ bɛn na wotoo dwom?

iii. Berɛ bɛn na ɔreba?
Berɛ bɛn na yɛrekorɔ?
Berɛ bɛn na ɔbɛdi ɛmo?
Berɛ bɛn na yɛbɛsa high-life?

iv. Wonom tii berɛ bɛn?
Yɛkaa saa berɛ bɛn?
Yɛreko hɔ berɛ bɛn?
Yɛbɛsa highlife berɛ bɛn?

(c) Questions and answers:

i. Q. Berɛ bɛn na wonom tii? Ans. Menom tii anɔpa/awia etc.
ii. " Berɛ bɛn na wobaa ha! " Mebaa ha nnora.
iii. " Berɛ bɛn na ɔreba? " Ɔreba anwummerɛ yi.
iv. " Yɛkɔsa highlife berɛ bɛn Yɛbɛsa highlife nnɛ/ɔkyena.

Notes: i. Bere a, ...p.61, Sec.109.

ii. vocabs. (Revision): firi asɛɛ, kɔ adwuma, ka saa, to dwom.

iii. Learners may be given the chance to put the questions for the others to answer, working in turns.

LESSON XLVI

88. Sentence practice: (a) ..... pɛ, (b) sɛ ..... pɛ a,

(a) i. Meko ho pɛ, obeyɔ adwuma no.
Ɔba ha pɛ, mɛbisa no asɛm.
Yeto dwom pɛ, ɔbɛsore.
Yebɔ highlife pɛ, obeko fie.

ii. Kofi ba ho pɛ, firi adi.
Wote asɛɛ pɛ, kasa.
Wohu no pɛ, frɛ me.
Ɔka saa pɛ, team.

(b) Sɛ ɔsere pɛ a, sore kɔ.
Sɛ wohunu sɛ ɔyare pɛ a, ma no aduro.
Sɛ wote asɛm no pɛ a, hunta.
Sɛ ehyen no tu pɛ a, bra fie.

(c) i. .....pɛ, ... etc.
ii. ..... pɛ a, ... etc.

89. Notes: i. Vocabs. (Revision): yɔ adwuma, bisa, sore, to dwom. (New Words): firi adi, team, sore hunta, fie.

ii. Further practice of (a) and (b) should be done after the discussion of the vocabulary.

LESSON XLVII

90. Sentence practice: Fa to etc. (Negative: Mfa nto...)

(a) i. Fa to hɔ.

ii. Fa sika no to hɔ.
Fa pɛnsere no to hɛ.
Fɛ nwoma no to mu/so etc.

iii. Fa nwoma no to pono no so/mu/ase etc.

Sika	adaka
pɛnsere	akonnwa

(b) i. Fa gu hɔ.
Fa gu ha.
Fa gu so/mu etc.

ii. Fa ntoma no gu hɔ.
Fa anwea no gu ha.
Fa aboɔ no gu so/mu etc.

iii. Fa ntoma no gu mpa no so/ase.

anwea	adaka
aboɔ	bɔtɔ
nsuo	kaa.

(c) i. Fa si hɔ.
Fa si ha.
Fa si mu/so etc.

ii. Fa nhwiren no si hɔ.
Fa tii no si ha.
Fa sika no si so/mu etc.

iii. Fa nhwiren no si pono no so/ase/mu etc.

nsuo	kaa
sika	dan
tii	apata.

Notes: i. Vocabs: anwea, nhwiren, tii, dan, apata, mpa.

ii. The negative forms "Mfa nhwiren no nsi ha" etc. should also be practised.

LESSON XLVIII

91. Sentence practice:

Fa bra (bring); Fa kɔ (take away).
Fa brɛ (bring to); Fa kɔma (take "away" to)

(a) i. Fa bra.
Fa bra ha.
Fa bra ntɛm.
Fa bra hɔ.

ii. Fa kɔ.
Fa kɔ hɔ.
Fa kɔ ntɛm.
Fa kɔ nnɛ ara.

(b) With datives: "Fa bra": becomes "Fa brɛ, and "Fa kɔ": becomes "Fa kɔma".

i. Fa brɛ me.
Fa brɛ no.
Fa brɛ yɛn.
Fa brɛ wɔn.

ii. Fa kɔma no.
Fa kɔma wɔn.
Fa kɔma wɔn nyinaa.
Fa kɔma ɔno nkutoo.

(c) With accusatives without datives, the forms are: "Fa bra" and "Fa kɔ".

i. Fa nsuo bra.
Fa akonnwa bra ha.
Fa sika bra ntɛm.

ii. Fa nsuo kɔ.
Fa akonnwa kɔ hɔ.
Fa sika kɔ seesei.

(d) The dative is introduced, and therefore the forms change accordingly as before (see b. above).

i. Fa sika brɛ me.
Fa nnɔma pa brɛ Kofi.
Fa nhyira brɛ me.

ii. Fa ntoma kɔma Amma.
Fa aduane kɔma mmoa no.
Fa sika kɔma Akua.

(e) Notes: i. Negatives: Fa bra: mfa mma.
Fa brɛ me: mfa mmrɛ me.
Fa kɔ: mfa nkɔ.
Fa nsuo kɔma Yaw: mfa nsuo nkɔma Yaw.

ii. Methodology: At the discretion of the Instructor.

LESSON XLIX

92. Sentence practice: Mede to etc.: Negative - Memfa nto..etc.

i. Mede to hɔ.
gu ha.
si ɛso/mu etc.

ii. Mede pɛnsere no to hɔ.
tii gu kɔɔpo mu.
ntoma si pono ase.

iii. Mede nwoma no to pono no so/ase/mu etc.
sika to adaka anwea no si .....
anwea si akonnwa ntoma " " .....
ntoma bɔtɔ pɛnsere no si ....
pɛnsere kaa nhwiren no si ....
nhwiren mpa bokiti no si ....
tii bokiti

Note: The negative forms "Memfa tii nsi akonnwa so" should also be practised: Kofi...../Amma de .... etc. should also be introduced.

93. Sentence practice: Ɛyɛ (i) (No more, thank you) I have had enough;
(ii) O.K. (iii) It is alright.
(iv) (No, thank you) I can manage it.

i. Wobɛnom bio anaa (Ans.) O, ɛyɛ.
Memma wo "cake" yi kakra? O, ɛyɛ.

ii. Mede sika no ama no. " Yoo ɛyɛ.
Ɔde kaa no asi dua no ase. " Yoo ɛyɛ.

iii. Ɛtɛ sɛn? " Ɛyɛ.
Ketewa no bi na menya maa woɔ " Ɛyɛ.

iv. Memfa wo nkɔ anaa " O, ɛyɛ.
Wo yare na bɛgyɛ aduro " O, ɛyɛ.

LESSON L

94. Reading the clock:

(a) To be mastered: i. dɔnko, nnɔnmienu, nnɔnmiensa, nnɔnnan, nnɔnnum, nnɔnsia, nnɔnson, nnɔnwɔtwe, nnɔnkron, nnɔndu, nnɔndubiako, nnɔndumienu.

ii. dɔnko ne fa; dɔnko mpaemu;
nnɔnmienu ne fa: nnɔnmienu mpaemu;
nnɔnmiensa ne fa: nnɔnmiensa mpaemu; etc.

(b) Aka simma ("minute") du na abɔ dɔnko.
Aka simma dunum na abɔ nnɔnsia; etc.

(c) Dɔnko apa ho simma ("minute") aduonu.
Nnɔnmiensa apa ho simma ("minute") num; etc.

(d) Nnɔnnan ne simma nwɔtwe.
Nnɔnsia ne simma dunum; etc.

95. General practice: Ɛbɛ ahe? (The answer patterns are in 94 a, b, c, and d.

Notes: i. Vocab. Ɛbaya: it's about ...(alternative: abɔ baya ...)

ii. Learners should be given their turn to put the question for the others to answer. The whole exercise should be practised over and over again.

iii. The lesson proceeds better with a clock, or with a paper clock, or at least the diagram of a clock on the blackboard.

LESSON LI

96. Vocab. i. New words: sim; duru; afe/nnannan ni etc. nkutoo.

ii. Revision: kɔ, ba, da, nom, di.

97. Revision: Bere ben ....(No.87)

Question: Bere ben na ɔbaa ha?

Pattern answers: i. Ɔbaa ha nnɔnsia ne fa.

ii. Ɔbaa ha nnora anadwo.

iii. Ɔbaa ha nnaanoo anwummerɛ.

iv. Ɔbaa ha nnaanoo Dwoada.

v. Ɔbaa ha Wukuada a ɛtwaam yi.

vi. Ɔbaa ha anɔpa yi.

vii. Ɔbaa ha, mfeɛ nnan ni.

viii. Ɔbaa ha, akyɛ.

ix. Ɔbaa ha, adi abosome mmienu.

x. Ɔbaa ha nnɛ ara/nnora nkutoo.

Note: (a) The question could be diversified:

e.g. Yesiim bere ben?
Ɔbaa ha bere ben?
Bere ben na moduruu hɔ?
(use the other verbs too).

(b) Answers should be related to the question.

LESSON LII

98. Relations:

(a) Pronunciation drill:

papa, maame, nua, ba, wɔfa, nana,
kunu, yere, yɔnko, agya, ase, akonta,
adamfo, abɔfra.

(b) Sentence practice:

Question: Owura yi yɛ hwan?
Awuraa yi yɛ hwan? (or) Awuraa yi nso ɛ?
Abɔfraa yi yɛ hwan? Abɔfra yi nso ɛ?

Answer: i. Ɔyɛ me papa.
Ɔyɛ me maame.
Ɔyɛ me nua.
Ɔyɛ me ba.
Ɔyɛ me wɔfa.
Ɔyɛ me nana.
Ɔyɛ me kunu.
Ɔyɛ me yere.
Ɔyɛ me yɔnko.
Ɔyɛ me sewaa.
Ɔyɛ me kora.

ii. Ɔyɛ m'agya.
Ɔyɛ m'ase
Ɔyɛ m'akonta.
Ɔyɛ m'adamfo.
Ɔyɛ m'abɔfra.

99. Note: Another term for "Maame" is "na"; and for "papa" or "Agya" is "Se". Paternal uncles and aunts are "fathers", and maternal aunts are "mothers": hence "agya panin" and "agya kuma" and "Sewaa"; and "Ɛna kumaa" and "Ɛna panin". Maternal uncle is "wɔfa" - one's true avuncular relative.

LESSON LIII

100. Can: To be able, etc.

(a) Sentence drill:

i.		ii. free to ..(if you wish)
	Metumi ka kaa.	Wotumi frɛ no.
	Metumi di fufuo.	Yɛtumi tɔ aduane ha.
	Ɔtumi to dwom.	Wotumi kɔ.
	Ɔtumi sa adowa.	Wotumi ka bi.

(b) Questions and answers:

i.	Q. Wotumi ka kaa?	Ans.	Aane, metumi ka kaa biara.
ii.	Wotumi di Ghana aduane?		Aane, metumi di Ghana aduane.
iii.	Ɔtumi ka Twi?		Aane, ɔtumi ka Twi papaapa.
iv.	Ɔtumi sa highlife?		Aane, ɔtumi sa highlife papaapa.

101. The negative forms ... ntumi nka/nni etc.

i. Mentumi nka kaa, etc. (see 100 (i)).

ii. Wontumi nka saa nkyerɛ me, woate?

iii. Q. Worentumi nkɔ anaa? Ans. Dabi, merentumi nkɔ.
Ɔntumi nkasa anaa? Dabi, ɔntumi nkasa koraa.

Note: 100 and 101 should be practised and mastered.

LESSON LIV

102. Conversation: washing.

A. Mepa wo kyaw, hohoro wo nsa na bra.

B. Wopa sa meyo biribi ma wo anaa?

A. Aane, mepa sa wohoro me duku ne me mpasotam ma me.

B. Wowo nsuo, samina, bruu ne kyanse?

A. Aane, mewo bi.

B. Na nnooma no wo a, hwan na obeto so ama woo?

A. Me nua beto so.

B. Wowo pono na bidie?

A. Aane, mewo ne nmienu bi.

B. Ehe na wobehata no?

A. Ahoma yi so.

B. Wia, masi no fefaafa.

A. Yoo, meda ase.

B. O, nna se.

Note: (a) Vocabs. i. verbs:- hohoro: horo/si wo (to dry); to so; hata
ii. nouns: mpasotam; sumiia-nnuraho; samina, kyanse; bidie.

(b) The conversation may now be practised over and over again. If the Learners deviate from the actual words here and use correct expressions of their own to embody the sense required - so much the better.

(c) The Instructor may employ "aids" to establish the vocabs in this lesson.

LESSON LV

103. Ɛnnɛɛ (then, i.e. "in that case" ...)

For practice:

i. Waba? Ɛnnɛɛ kɔ.
Wopɛ fufuo? Ɛnnɛɛ bra ɛ.
Ɔnim kwan? Ɛnnɛɛ ɔnkɔ ɛ.
Yaate asɛɛ? Ɛnnɛɛ yɛnsɔre ɛ.

ii. A. Kofi ba ne me. B. Ɛnnɛɛ fa kɔ.
Menim wo fie. Ɛnnɛɛ bra hɔ.
Ɔwɔ sika. Ɛnnɛɛ tɔn ma no.
Ɔrehwehwɛ wo. Ɛnnɛɛ frɛ no.

104. Afei (then, and then, also etc.)

i. Meto dwom, afei mesa.
Ɔka kaa, afei ɔdɔ afuo.
Ɔnhunu adeɛ, afei ɔnte asɛm.
Ɔwɔ ahodeɛ, afei ɔnim nwoma.

ii. Ɔkyerɛ adeɛ, afei .....
Ne ho yɛ fɛ, afei .....
Ɔnom nsã, afei .....
Ɔsa yadeɛ, afei .....

105. (i) Ansa: (ii) Ansa na (before)

i. Used in the final position of the sentence:

Wobɛkɔ? ɛnnɛɛ bɔ mmɔden hu me ansa.
Wopɛ a fa, nanso tua ka ansa.
Tie deɛ ɔreka no ansa.
Yɛkɔe, nanso ɔbaa ansa.

ii. Used in the initial or medial positions of the sentence:

Yɔ wie ansa na woakɔ.
Hwɛ m'anim ansa na woakasa.
Meredidi ansa na makɔ.
Sim ansa na abɔ nnɔnnan.

Note: New words: sɔre, hwɛ, bɔ mmɔden, tua ka.

LESSON LVI

106. Revision: i. Conversation: No.102.
ii. Relations: No.98(b).

107. Ɛyɛ me sɛ (It seems to me/It appears)

Sentence practice:

i. Ɛyɛ me sɛ wonim Hausa.
Ɛyɛ me sɛ woyáre.
Ɛyɛ me sɛ worehwehwɛ obi.
Ɛyɛ me sɛ wobɛtumi ayɛ.

ii. Ɛyɛ no sɛ yɛmpɛ nsafufuo.
Ɛyɛ wo sɛ munni sika.
Ɛyɛ no sɛ ne yere wo ha.
Ɛyɛ me sɛ wowo sika pii.

Note: With these as patterns, other sentence can be made.

LESSON LVII

108. Conversation: Drumming, Dancing and Singing.

A and B talk on drumming, dancing and singing:

A. Mepɛ highlife papaapa.

B. Wonim sa?

A. Aane, menim highlife sa.
Menim highlife nnwom nso to.

B. Wotaa to dwom?

A. Aane, metaa to dwom, nkanka asɔre dwom.
Na wo nso wopɛ asa ne dwontoɔ?

B. Mepɛ dwontoɔ. Afei, wɔka twene no yie a, mesa.

A. Mowɔ twenekani (ɔkyerɛma)?

B. Aane yɛwɔ bi. Ɔnim twene ka paa.

Note: New words: nkanka (especially), twene, ka twene etc.

LESSON LVIII

109. Revision: (i) Reading the clock: No.94

(Bere a) ɔbaa ha no, na abɔ nnɔnsia etc.

(Bere bɛn) .....P.49, Sec.87).

(ii)Tumi: Nos. 100 and 101.

110. It looks as if ....(i) Dabrɛ (gyamaa);

(ii) Asɛ (ɛsɛ)

For practice:

i. (a) Dabrɛ woyare? (b.) Gyamaa woyare?

Dabrɛ wontee deɛ aba? Gyamaa wontee deɛ aba?

Daɔrɛ yɛrenkɔ nnɛ? Gyamaa yɛrenkɔ nnɛ?

Dabrɛ Kwadwo ada? Gyamaa Kwadwo ada?

ii. (a) Asɛ osuo yi bɛtɔ. (b) Ɛsɛ osuo yi bɛtɔ.

Asɛ Kofi na ɔreba yi. Ɛsɛ Kofi na ɔreba yi.

Asɛ wopɛ, asɛ wompɛ. Ɛsɛ wopɛ, ɛsɛ wompɛ.

Asɛ ɔresu, asɛ ɔresere. Ɛsɛ ɔresu, ɛsɛ ɔresere.

Note: Other sentences may be formed along these lines

(i.e. i. and ii).

LESSON LIX

111. Every day commands:

i. Bra (come); abofra bra, bra ha; Akwasi ee, bra.
ii. Gyae (stop); ha, gyae; Kofi, gyae; gyae saa.
iii. Kɔ so (Go on; proceed; go ahead).
iv. Frɛ (call); frɛ Amma ma me; frɛ no; frɛ won.
v. Hwehwɛ (look for it; search for it; seek).
vi. To twene (throw it away); to nam no twene (throw the meat away).
vii. Nkasa (don't talk); nkasa, woate?
viii. Tie (listen).
ix. Hwɛ (look); hwɛ! (look here!); hwɛ adeɛ.
x. Sɔre (Get up; be upstanding); sɔre gyina hɔ; sɔre kɔ.
xi. Firi hɔ (Get away); firi hɔ kɔ; firi me so.
xii. Gyina (halt); gyina hɔ; gyina kaa no ma me.
xiii. Nyɔ (don't...); nyɔ saa; nyɔ saa bio.
xiv. Ka bio (Say it again; repeat it).
xv. Sere (laugh ; smile).
xvi. Team (shout); teateam (shout repeatedly).
xvii. Di (eat it); didi (take some food); di ne nyinaa.
xviii. Fa (take it; pickit up); fa kɔ/fa bra.
xix. Kenkan (read it).
xx. Tu mmirika (run ; speed up).

Note: Drill in these: Each of them may be acted.

LESSON LX

112. Conversation:

In Church, before the start of the service, A whispers to B who is sitting besides him:

A. Mepa wo kyɛw, hwan na ɔyɛ asɔre nnɛ?

B. Ɔsɔfoɔ Kofi.

A. Mofiri aseɛ berɛ bɛn?

B. Nnɔnkron nε fa; na yɛpon dubiako.

A. Adɛn na ɔsom no kyɛre saa.

B. Yɛbɔ mpaeɛ, kenkan asuasɛm, to dwom, tie asɛnka nε.

A. Wɔyi toɔ?

B. Aane, ɔsom no mu, yɛde prɛte bɛkɔ obiara anim.

A. Mowɔ adwontofoɔ kuo?

B. Aane, yɛwɔ "choir"; yɛwɔ "singing band" nso. Afei yɛwɔ sanku dɛdɛ bi. Megye di sɛ wobɛpɛ yɛn som yi.

A. O aane, megye di saa.

Notes:

i. New words: Asɔre (the church; prayer); firi aseɛ; pon (to bring any session or meeting to a close); bɔ mpaeɛ; asuasɛm (scripture lesson); asɛnka (preaching, sermon).

ii. The "Conversation" should be practised and acted.

LESSON LXI

113. Sentence drill: Nso (also; although ... yet)

i. Wo nso wobɛkɔ bi anaa?
Ɔno nso aba ha nnɛ.
Yɛn nso yɛsua Twi.
Mo nso mommɔ mmɔden.

ii. Ɔyɛ adeɛ; ɔnim nyansa nso.
Ɔreyɛ "Law"; ɔreyɛ "Music" nso.
Wodua borɔdeɛ a, dua kwadu nso.

iii. Nso (although ... yet)

Ɔnim, nso ɔrenka da.
Ɔba ha daa, nso menhu no.
Meteam nso ɔnte.
Ɔnkɔ asɔre, nso ɔnim anyameseɛm.

114. Sentence drill: Enti/Nti (therefore; so; because of ..)
Enti na (that is why) etc.

i. Ɔyare, enti nha no.
Wonim hɔ, nti kɔ.
Ɔsua adeɛ nti ɔnim adeɛ.
Ɔyɔ adwuma, enti ɔwɔ sika.

ii. Nti (because of..)
Wo nti mɛba hɔ.
Me maame nti mɛhwɛ yie.
Onyame adom nti mensuro.

iii. Enti na/Nti na (that is why ...)
Mannya kaa, enti na mamma.
Ɔnnim obiara, enti na wayɛ komm no.

Note: i. Ha (to trouble/worry); haw (noun: trouble: ɛyɛ ɔhaw)

ii. Learners should be encouraged to use these patterns in sentences of their own.

LESSON LXII

115. A intends to take a journey and talks to B about it:

A. Meretu kwan.

B. Wobɛsim bere bɛn - ɔkyena?

A. Dabi, ɛnnɛ bɛyɛ nnɔnmiɛnsa ne simma dunum.

B. Wode ketekye?

A. Dabi, mɛfa kaa: mefa kaa a, na mɛduru ntɛm.

B. Wɔgye ahe?

A. Sidi ne mpɛsewa aduonu pɛ.

B. Akwansini ahe?

A. Ɔha aduasa mmienu.

B. Ɛnnɛɛ ɛyɛ.

A. Ɛyɛ dodo.

B. Wode adesoa kɛseɛ?

A. O dabi, adaka ketewa bi nkutoo.

Wiɛ, yɛbehyia.

Note: The dialogue may be practised in pairs after the drills.

New words and difficulties should be dealt with first.

LESSON LXIII

116. Twi songs: Two Anansesem songs to be learnt.

(a) Nnyesoɔ: Fãã deɛ, adeɛ fãã

i. Odonko fa me korɔ oo!

ii. Odonko to me na menna.

iii. Odonko fãã fãã Adu.

(b) Abenaa ɔ'ni awu oo, ɔ'se awu oo, ɔntee oo!

Atuo reto pompom, reto pompom, reto pompom!

Mmaa resu yɔɔyɔɔ, resu yɔɔyɔɔ, resu yɔɔyɔɔ!

Twene reka krumkrum, reka krumkrum, reka krumkrum!

Abenaa ɔ'ni awu oo, ɔ'se awu oo, ɔntee oo!

Notes: i. New words: Odonko (the swing); otuo (gun) ɔbaa (pl. mmaa); twene (drum).

ii. The tunes are common and can be found in a booklet called "Songs, with their music, for gatherings". Compiled by Denteh for the Peace Corps, Ghana 1969 Summer Programme.

iii. They are meant to be rehearsed over and over again until they are mastered.

LESSON LXIV

117. The following Twi proverbs are to be explained, taught and learnt off by heart:

i. Ku me na tu.

"Kill me and fly", that is, Kill me, but you should continue to live until such time that you become too old to die, and then you will fly alive to the land of the ghosts. (There is a legend about an Ashanti woman who lived for countless number of years and eventually flew into space and disappeared!)

ii. Ahwene pa nkasa.

"Precious beads make no noise": The beads here refer to the strings of beads which women wear round their waist. These beads make noise when their users run, and it is the less valuable - like empty barrels - which make most sound.

iii. Abɔsobaa na ɛma ogya paeɛ.

"It is the mallet that drives the wedge in to split the wood". This places some premium on reminders and importunity.

iv. Akoko a ɔbɛn ɔ'ni na ɔdi abɛbɛ srɛ.

"The chicken who is always near the mother gets the thigh of the grasshopper", that is, the choicest part of the catch. (Out of sight, out of mind!).

118. Notes: i. The correct rendering of the proverbs should be established; then a repetition of the proverb should go on until each is mastered.

ii. Any of the previous lessons requiring attention may be recapitulated.

LESSON LXV

119. Àwùràdé Mpaèbó: The Lord's Prayer:

Yèń ágyà a wówó sóró, Wò dín hó ńté; W'ahénníé mmrá. Dèà wópé ńyé àsàsé sò, sédèà éyè òsóró. Mà yèn yèn dáá áduàné ńné. Ná fà yèń áká fìrì yèn, sédeà yèdí fírí wón â wòdé yeh àká. Nà mfà yén ńkó sóhwé mù; nà yì yén fìrì bòné mù: Nà wó nà àhénníé nê tûmí nê ànimuonyám yé wó ídéá dáa. Amen.

120. Àdìdíé Nhyíràsòó: The Grace before Meal.

Àwùràdé, yèsré wó, àduàné â yeh nsá áká yí hyìrà só má yèn, ènâm W'aldom ńtí. Amen.

121. Nhyìrá: The Benediction.

Yéń Áwŭràdé Yésù Krístò àdóm, Nyànkópón do, nê Hoǹhòm Krónkrón áyonkòyé ńká yèń nyìnáa dáá. Amen.